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AND UNIVERSALIST MISCELLANY.

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"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE,"—JESUS CHRIST.

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MISCELLANEOUS.

TO THE LIMITARIAN CLERGY.

BRETHREN,—Knowing, that in consequence of the general increase of knowledge, and the advancements which have been made in the use of reason and common sense, in matters of religion, and more especially in consequence of the ascendancy which the Scriptures of Divine truth are fast gaining over the creeds and dogmas on which you have long depended for your standing and influence in society, this standing has now become precarious, and this influence much weakened, which renders your situation not a little dubious: it seems to me a duty which I owe to you and to the public, to offer some hints, which may prove of salutary consequence, if duly regarded by those whom they concern.

The moral incongruity and ^{every} of those creeds, which were produced by human invention, in ages of obscure darkness, are now plainly discerned, even by such as stand only in the twilight of the present day. Those who have made any considerable advances in the knowledge of the scriptures, have long viewed with most revolting horror, those doctrines with which you have dishonored our Heavenly Father, and degraded man, whom he was pleased to make in his own image. Even you, who occupy the entire rear in the general march of human intellect, have already manifested evident signs, that the increasing light has reached your eyes. You begin to discover that many points of doctrine, on which you formerly used to dwell with much assurance and deep pathos, are nothing but foolish absurdities, which have become disgusting to your hearers, and you even venture, not merely to neglect them in your sermons, but, in some instances, you inform your hearers that you do not believe them.

Among the many lying vanities, in pursuit of which the Christian Church has forsaken its own mercies, none has assumed a more imposing aspect, none been clothed with so much power, none exerted such a wild and detracting influence as the doctrine of that hell, in a future state, which you have so long maintained. On this you have established your power and influence among men. This doctrine has been your pavilion,

citadel, your almost sole dependance. This has been your SINAI ; on this mountain you have shrouded yourselves in blackness, in darkness, and in a tempest of flaming fire. Terrible to the nations has been the sound of your trumpets from those smoking ramparts on which you have stood, and awful and desolating have been the thunders which have shook the affrighted inhabitants of the earth ! But, behold the change ! These terrors have almost entirely subsided. The sound of your trumpets give little or no alarm, the darkness which covered you gives place to that mild increasing light by which you are exposed to all eyes, and the people have found that there is no real heat in the fire with which you threatened them. Your Babel, which was towering to heaven, totters on its base, its foundations are removed, and your language is confounded. While some of you are running to the desert to find Christ, others are crying, lo, here ; others, lo, there ; and it is a real fact that you have no rallying point, to which you can concentrate the fragments of your broken forces. Look around you ;—behold your churches throughout the country ; they are broken in pieces, some endeavoring to maintain a little longer the wreck which is now without a helm, tossed to and fro on treacherous waves ; others, reaching forth their convulsed hands to catch at straws, driven by every wind, finding nothing permanent in which to trust ; while others, and not a few, are rendering themselves comfortable in the enjoyment of a religion and ministry, in almost all things opposed to the traditions which you are endeavoring to prolong.

In this situation of things, it seems expedient to act with caution, prudently and wisely to reduce such confusion to order, that this unhappy state may be succeeded by peace, harmony and happiness. But the object to which I now wish to call your attention, is that, which no doubt gives you the greatest concern ; I mean the question, what can you depend on in future, in room of that imaginary hell, which has now vanished, for support in the estimation of the public, and by which your labors may be considered valuable to society ? Such has been the estimation in which you have held the doctrine of a future state of indescribable torment, with which you were in the habit of terrifying the people, that you thought, should you lose this advantage, you would lose your whole influence with it ; and on this account you have been so very zealous against the doctrine of unlimited goodness, which disallows that in which your confidence has been placed, and puts its confi-

dence in him who gave himself a ransom for all men. Now to embrace what you have with so much zeal opposed, seems to you degrading ; and now to give up all dependance on that doctrine, which has been your defence for ages ; seems to you not a little hazardous. But in relation to these difficulties, it seems that you may easily be assisted, and that too by an example which is highly worthy of your cheerful imitation. St. Paul, who was once as much opposed to the meek and humble religion of Jesus Christ, as you have ever been to his unlimited goodness, by being converted from the religion in which he had been educated, to that which he had before persecuted, found himself established in a ministry, which God and the people owned. Suppose then, as you have already discovered the errors of your own creeds, have become convinced that the doctrine which you have opposed, is the doctrine of the scriptures and of reason ; you should, by the example of Paul, leave the errors of tradition, and embrace the divine goodness, which has always embraced the whole human family, is it not reasonable to believe that you would be on ground which cannot be shaken, and in the high way which the lion's whelp hath not trodden ? All this seems so clear and evident, that there is little or no room for you to doubt. But difficulties still remain. It is mortifying to clerical pride to acknowledge itself to be in the wrong. Be it even so, remember the words of the divine teacher : " He that humbleth himself shall be exalted." But you may say, we fear that those who have heretofore propagated divine truth, whom we have despised, will become vain, and boast that they have convinced us, and that we have been obliged to fall in with their opinions. In reply to this objection, let me tell you, that should they be so foolish as thus to exalt themselves, they are certified, by divine authority, that they would very soon be abased. And furthermore, you ought to realize the fact, that the inventions, the turns, the twists, which the people see you making in order to avoid the mortification which you dread, are far more to your discredit than an open, honest avowal of the truth would be. But I am apprehensive that I have not yet named your greatest difficulty. Undoubtedly the greatest question with you in this matter is, how are you to preach so as to engage the interest and attention of the people, and with what subjects can you profit them, so as to give them satisfaction, that the support they give you is properly usefully employed ? It is not strange at all that you should at

first be at a loss respecting this question ; but if you will wholly dismiss your old obsolete theme of hereafter torments, &c. and study the scriptures to learn the divine goodness ; study nature, which is full of the same principle ; study divine providence, which in ten thousand ways bears ample testimony to the same delightful and soul-rejoicing subject ; you will soon find that your preaching is not a lifeless sound, which is sure to lull your hearers to slumber ; but you will become sweetly animated yourselves, and your hearers will feast on that heavenly bread which gives you divine life. You have marvelled, thousands of times, to see your hearers set and nod with such apathy, while you were setting forth the dreadful torments which you said awaited them in the future world, if they remained indifferent to your preaching ; and your hearers, at the same time, if they thought at all, marvelled to see you in the dark, dwelling on such a subject, with as little concern as you were able to awaken in them. Would you inquire for a theme which will really alarm the fears of those to whom you preach ? Then dismiss, entirely, the old theme of imaginations, and speak of realities, of things which you can demonstrate, and which no one can either deny or disbelieve. Do this, and do justice to your subject, and you will find all eyes will be turned towards you ; young and old, male and female, will become all attention, you will feel the theme you are on, because you will know it to be a fact ; and your hearers will feel it also, knowing that their ears are listening to nothing but reality. There are subjects innumerable, which lead to the contemplation of the divine goodness, and render the heart devotional, which lead to the beauties and advantages of moral virtue, and win our vows in her favor ; and there are subjects innumerable, which direct to the consideration of the evil consequences of vice, and fill the mind with just alarm. On such subjects, you may employ your talents and your learning, and you may be assured that the people will be liberal in supporting that on which the enjoyments of society are evidently founded.

Look at the theatres and other public amusements. Is there any want of liberality in the people to support them ? You will not pretend that it is the fear of a future state of torment which induces so many to visit, at no small expense, those scenes of mere vanity. It is for the sake of being entertained, that they thus part with their money. Is the gospel of heaven, the theme of divine goodness, all the celestial sweets of moral virtue, and the deformity of vice combined, not a sufficient subject to engage the public attention ? Brethren, the want of attention to these important subjects, of which you have so much complained, is owing to faults for which you stand accountable. You have not set forth our Heavenly Father in that lovely character which alone can engage the heart ; but you have given him

that character of unkindness which has alienated the people from him ; and his blessed gospel you have wrapt up in such mystery, and clouded its beauties with such absurdities, that thinking minds have either abjured the whole theme of divine revelation, or found its consistency by rejecting your creeds. Come then, and try if you cannot make the theme of divine wisdom, embracing all necessary and profitable subjects of divine truth, as engaging and even as entertaining as those who speak, sing, and act in theatres, &c. make their subjects, which are mere fancies and illusions.

U. Magazine.

MR. EDITOR—The following extract breathes so much of the pure spirit of christianity, is so fraught with just sentiments, and so elegantly written, that I think you will with pleasure admit it into your columns.

Religion.—True religion gives an habitual sweetness and complacency, which produces genuine politeness, without injury to sincerity ; it preserves the mind from every unfair bias, and inclines it to temper justice with mercy in all its judgments upon others ; by regulating our self-love, it prevents our sacrificing to vanity the good fame of a fellow-creature ; it casts a pleasing light on every object, and inspires an air of contentment, of thankfulness and joy, which raises the spirits and promotes such an innocent cheerfulness of conversation, as may well compensate for the loss of that mirth which is founded on ill nature ; whilst superstition and irreligion equally dispose the mind to gloomy and uncomfortable views ; to think hardly of persons and events ; to consider life as a scene of confusion, and mankind made up of fools and knaves, who prey on each other, and aggravate the common load of misery. Under these melancholy impressions, men contrive, by attributing the best actions to selfish motives, to level all distinction of character, and conclude the whole race under one dreadful sentence ; a race which the superstitious man considers as under the wrath of its maker, and as the proper subjects of never ending misery ; while the infidel sees it under the less horrible, but the dark and hopeless doom of annihilation ; he perceives not a beneficent hand over-ruling the seeming disorders of this world, nor does his faint eye reach the distant prospect of immortal glory, which throws such an animating splendour on the whole scene of existence ; his blessings are not heightened by gratitude, nor his sufferings mitigated by resignation, even his mirth is infected with bitterness.—*Mrs. Chapone.*

AWAKENING ANECDOTES.

Under this head we propose to give our readers a few specimens of the *impudence, impiety and madness* of several fire-brands of orthodoxy, who have been permitted to roam

at large in some parts of New-York, especially Oneida county.

A few weeks since, a fellow named S. entered a public house in C—, lodged and breakfasted ; soon after which he commenced conversation with his host, in which the following particulars were discussed, and nearly in the form given.

S. Do you believe in total depravity ?

F. No : men are morally, but not totally depraved.

S. Then you'll be damned !

F. I think not, if I do my duty, namely, "do justly, love mercy, and walk humbly with God."

S. This is mere morality, and if you had ten thousand times, as much, and do not believe in total depravity, you will go to hell.

F. The Saviour approved of morality, and if I can but do my duty, I shall not fear.

The bill was now called, when the pious man refused to pay so much by twelve and a half cents, and his host, in consequence, gave him the whole. After being out a short time, the lodger returned, apparently holding a bank-bill in one hand—he approached the bar, held out the money, and said, "Here ! here is a dollar bill, which will you take—this or *Jesus Christ*, (extending his empty hand.) He received for reply—"I have given you your bill—but do you really suppose that you can give me *Jesus Christ* ?"

S. Yes.

F. How ?

S. By praying for you, I can give you *Jesus Christ*—I can give you salvation.

F. I can pray for myself—will not my prayers do ?

S. Your prayers ! you poor, ignorant, unregenerate creature—you pray ! I will pray for you.

F. You need not pray for me—the sacrifices of the wicked are an abomination—I do not think you could save me. After giving a suitable rebuke to this messenger of fanaticism, he was permitted to leave the Inn.—*H. of Salvation.*

INTEMPERANCE.

The vice of intemperance, at the present time, certainly is one of the most demoralizing, loathsome, heaven provoking abominations in this country, and the most deadly snare in which poor mortals are caught. Our taverns, groceries, and grave-yards are filled with its trophies. "Not content with extending its ravages and multiplying its triumphs among the refuse of society, it has invaded all ranks, and made dreadful havoc of property, genius, reputation and happiness. It is an enemy which, sparing neither high nor low, sex or profession, seems to be waging a war of extermination. Thousands of husbands have been torn from the bosoms of families, thousands of sons from the embraces of their parents." Like the frogs of Egypt, it has found its way into the very bedchambers of the rich and the poor, the honourable and ignoble, the public offi-

cer and private citizen. Even the clergyman in his pulpit, the judge on his bench, the magistrate in his office, the juryman in his box, and the attorney at the bar, the appointed guardians of morals and the laws, have not always escaped.

Herald of Salvation.

SALVATION.

For many ages, the great subject of salvation has occupied the serious attention of a considerable portion of the human race. From the condition and wants of man, from the nature and importance of this subject, it is presumed that the interest felt concerning it, will continue undiminished throughout future generations. The numerous, discrepant opinions of men should prompt our diligence in investigation, but should not be allowed to cause us to despair of obtaining the knowledge of the truth. Great numbers of the professedly religious world have agreed in understanding *salvation* to signify deliverance from the impending wrath of the Almighty—the payment of a debt by *substitution*—or the deliverance of the sinner from a hell which he justly deserves. Some further suppose the sinner can never obtain salvation unless he previously perform some good work, for which he is entitled to the forfeited favour of his God. According to the opinions of some, the holiness of a perfect state and the never failing love of God would confer no pure and sublime joy; unless they had passed certain dangers and made certain hair-breadth escapes; which we suppose to be neither within the bounds of possibility nor the providence of God.

We object to the view of salvation above exhibited, and to every similar view of the subject, for reasons the most obvious and important. God does not possess the degrading and pernicious passion of *anger*; if he do, instead of instituting a plan of salvation—a system of mercy to relieve the afflicted and miserable, he would have established a system of misery and sent forth an angel of destruction to seal the everlasting perdition of every subject of his unceasing vengeance!

The idea of paying a debt by substitution, (when applied to our subject,) is so perfectly unreasonable; so totally inapplicable to all the concerns of moral beings, that it is matter of astonishment it should ever have been believed. What debt do we owe to God? Answer, gratitude and obedience. If *another* perform the obedience required of us, would our obligations be discharged? Most certainly not. In addition to the above, if another person perform the obedience we owe, we should thereby be deprived of the fruits of righteousness—the rewards of virtue. We could feel none of the joys of conscious rectitude for the deeds of others.

On the contrary, to punish the innocent for the crimes of the guilty, would be a direct violation of immutable justice—a direct violation of the word of God. The law

by which rewards and punishments are administered, is unchangeable. "He that doeth wrong *shall* receive for the wrong done." To deliver the sinner from a hell which he justly deserves would violate this law of eternal righteousness. The important question now arises, does the sinner perform any action for which he is entitled to the salvation of God? We answer, no. Salvation is the purification of sinners from sin, together with the operations and enjoyments of divine love in the human heart. Does the sinner perform this? As well might the famishing patient cure himself of a loathsome disease, and still pretend to need the labours of the physician. The all-gracious Redeemer of man "taketh away the sin of the world," writes heaven's law of love in the heart, delivers from the power of darkness, and gives life to the morally dead. The labours of the Son of God were accomplished, his death effected, and all the means of our salvation provided, even before we existed. How then can we ascribe our salvation to any exertions of our own? If we merit salvation, why do the scriptures say, "the *grace* of God *bringeth* salvation?" How delightful is the consideration that our heavenly Father not only possesses a merciful disposition, but that he is constantly exercising this disposition! Of what moment is it to us that God is kind, if he should not exercise his kindness towards us? Epicureus, an ancient philosopher of eminence, taught that "the gods," (for he was a polytheist,) "reside at a great distance from created beings, in some unknown happy region, where they spend their immortal life in a state of absolute quiet, and pleasurable enjoyment; without feeling any interest in the affairs of mortals, or exercising any government or providence over them." Applying this hypothesis to the one true God, it is seen to be incorrect by the language of inspiration, "The *grace* (or favour) of God *bringeth* salvation." It is also shown to be incorrect by the bestowment of innumerable favors throughout creation by the hand of God. Were we persuaded that our Creator regards not the affairs of mortals, the delightful flame of devotion would no longer wreath in incense to the skies, the soul would feel the chills of indifference, and the heart, now palpitating with gratitude, would sink under the influence of coldness, resembling that which reigns over the motionless tenants of the tomb!

In the language of an elegant writer, the active benevolence of God, "is the boundless energy of the infinite mind; the intense and immeasurable love of doing good, unceasingly and endlessly, *producing* that happiness in which it delights. It creates, with an activity never wearied, and never discouraged, means to this glorious end, without number and beyond degree, fitted with a diversity incomprehensible, to effectuate in the most perfect manner, this eminently divine purpose. It is a tree, which, planted

in this distant world, reaches the highest heavens; adorned with branches endless in their multitude; covered with leaves and blossoms of supernal beauty, and loaded with fruits of life and happiness, countless in their number, unceasing in their succession, and eternal in their progress; while all the innumerable millions of perceptive beings approach, and eat, and live."

Her. of Salvation.

THOUGHTS ON RELIGION.

Doubts in religious matters, far from being blameable—far from being acts of impiety, ought to be regarded as praiseworthy, when they proceed from a man who humbly acknowledges his ignorance, and arise from the fear of offending God by the abuse of reason.

To admit any conformity between the reason of man, and the eternal reason of God, and to pretend that God demands the sacrifice of human reason, is to maintain that God wills one thing, and intends another thing at the same time.

If I renounce my reason, I have no longer a guide—I must then blindly adopt a *secondary principle*, and the matter in question becomes a supposition.

Bewildered in an immense forest during the night, and having only one small torch for my guide, a stranger approaches and thus addresses me:—"Friend, blow out thy light if thou wouldst make sure of the right path." This stranger was a priest.

If my reason be the gift of Heaven, it is the voice of Heaven that speaks; shall I hearken to it?

Every virtuous action is accompanied with an inward satisfaction; every criminal action with chagrin and remorse. The mind acknowledges without shame its repugnance to such or such propositions, although there is neither virtue nor vice in the belief or disbelief of them.

Divines have long been asked to reconcile the dogma of eternal punishment with that of infinite mercy; but this they will not meddle with; yet still they persist in representing our heavenly Father as a tyrant, to whom no father of a family would wish to have any resemblance.

The dogma of eternal punishment is the offspring of folly, of atrocity, and of blasphemy. If God will punish eternally, what proportion exists between the offence and the chastisement? If he punish for his own satisfaction, he becomes a monster of barbarity; if he punish to correct others, his rigour is useless for those who are not witnesses of it.

God the father, judges mankind deserving of his eternal vengeance; God the Son judges them worthy of his infinite mercy; the Holy Ghost remains neutral. How can we reconcile this verbiage with the unity of the will of God?

All the evils that could possibly be committed would only merit an infinite punish-

ment; yet, in order that we may always be terrified at the idea of Deity, the priests have made *man* sufficiently powerful to offend the Author of Nature to all eternity!

Gospel Advocate.

Cure for Stammering.—We have seen with our own eyes—we have heard with our own ears, or we could not believe it. One of the greatest blessings of the age is that discovered by Mrs. Leigh, by which the most inveterate stammerers can be restored to perfect speech. We had heard much of this: but we have now seen and heard its effect. Mr. William H. Byran, of this city, well known to the public as a young man of talents, but whose mental powers in conversation were almost entirely prostrated in consequence of the worst kind of stammering, has been perfectly cured at the institution of Mrs. Leigh, and Dr. C. C. Yates, in New-York, and has returned home to his friends, with whom he can now converse as fluently as any man. This case should confirm the hopes of the doubting, and enliven the feelings of those who are similarly afflicted; for they have only to seek relief and it is afforded.—*Albany Gaz.*

To the American Tract Society.

BRETHREN—According to my promise, I will attempt to notice the reasoning, which I find used in the Tract entitled **UNIVERSALISM EXPOSED**, designed to prove *future punishment*; by which the writer means *endless punishment*. To establish this monstrous doctrine, a doctrine which is to the last degree dishonorable to God, place it on what principle soever it may be, that could possibly be invented; a doctrine which indicates the blackness and depravity of the hearts which cordially embrace it, the writer proceeds by "three steps."

1st. To prove from scripture, "that no inconsiderable number of mankind have continued to be impenitent and unbelieving sinners, under every dispensation of the gospel."

2d. "That there will be a general judgment, at which those who have thus persevered in impenitence and unbelief will be recognized in their proper character, and consigned to everlasting punishment."

3dly. The proofs are stated to show, "that the punishment to which the impenitent and unbelieving will be consigned is everlasting."

In the first place, Brethren, let us look at this subject as a whole. The amount is this. All of the human family, from Adam to the present time, who have not known and obeyed the gospel of Jesus Christ, and who have left this life in this state of ignorance, are sure of being eternally punished, in what you suppose the scriptures call "a fire that never shall be quenched, a lake of fire and brimstone," &c. &c. I presume, Brethren, that none of you, who are well informed, believe that more than one in ten of the human

family have ever even heard of the gospel of Jesus Christ; or that more than one in fifty, have ever been in circumstances which have any more favoured their understanding or believing it, than are the circumstances in which the people of New-England are born and educated, favourable to their believing in the Shasters of India and the religion and worship of Juggernaut. And I presume that you will not pretend, that more than one in one hundred of the human family, above described, can, with the least propriety, be reckoned amongst the genuine disciples of the gospel of Jesus Christ. Let me ask you the question, in this place, why should our Creator consign millions of rational creatures to a state of endless torment, because they did not understand and embrace a religion, which they never heard of in their lives?

You contend, that there is to be a general judgment for the purpose of recognizing mankind in their true characters, that this judgment is to be in a future state, and that it is for the purpose of administering exact and pure justice to every individual. Suppose all this to be fact, can you account for the decision which you have already made, in which you have consigned every soul of the human race to endless perdition, whose unavoidable circumstances of existence have rendered it impossible for them to know any thing of that religion, a knowledge of which you have made the condition of justification at the general judgment?

I anticipate your reply; you will tell me, that our reason has nothing to do in this case, that what the scriptures teach we are bound to believe on pain of damnation. But Brethren, will you not consent to use reason so far as to ask the cautious question, Do the scriptures certainly teach what is so shocking to reason? I feel it deeply impressed on my mind, earnestly to entreat you and every one to ask the question, and bring it to a just solution, whether God would implant reason in us, and then make a revelation, and present it for us to understand and accept, which outrages our reason with what appears to be the most abominable injustice? To my apprehension, it ought to satisfy every candid person, that the scriptures are not rightly understood, when explained or applied to support a doctrine, which for injustice and cruelty, goes beyond the most inhuman barbarity ever practiced by the tyrants of the earth. But, you, Brethren, your self-styled doctors of divinity, your preachers, and writers of Tracts, are employed in using the sacred writings in this way. And what, to my entire conviction, betrays your dishonesty and deep hypocrisy, is, you make use of scripture passages for the purpose of supporting this cruel doctrine, which have not, even the appearance of supporting any such sentiment. I will notice some instances of this sort.

On the subject of a *general judgment*, a subject on which your doctors and writers so much depend for the maintenance of this

system of cruelty, the writer of this Tract cites Eccle. iii. 17, "I said in mine heart, God shall judge the righteous and the wicked." This passage is cited to prove that there will be a general judgment, in the future state, for the purpose of consigning the millions of the human family to eternal misery, who have never heard of the gospel, because they did not, in this life embrace it! Yes, Brethren, this is the way by which you discover that there is corruption in your hearts. Neither in the passage itself nor its connexion is there the most distant intimation that the judgment mentioned is to be in a future world, or that it is to be what is called a general judgment day, or that it at all regards the question, whether men have embraced the religion of Jesus Christ, or not. The writer of the Tract next cites Eccle. xii. 14, "For God shall bring every work into judgment with every secret thing, whether it be good, or whether it be evil." There is nothing here which has the least appearance of such a judgment as the writer endeavours to support by it. Now, Brethren, what do you suppose people, of sound reason, must think of such conduct in those who pretend to be teachers of divine truth? All who give themselves the trouble to examine such proceedings, will not hesitate to condemn them as the very worst of deception. The writer of the Tract makes no attempt to show in what possible way such passages apply to what he endeavours to support by them. No, this would be dangerous; it would naturally call on the reader to exercise his reason in judging whether the scriptures, thus applied, do, in reality mean what the writer endeavours by them. But the fact is, there is not a man of sound judgment in the world, if he should be candid, who would pretend that such passages prove any such thing.—The way then to deceive, in this matter is, first to state the thing to be proved, and then quote some passages in which some word is found, which is used in the statement, and then be sure to add an air of triumph, as if the thing was proved by a cloud of witnesses, and be careful to leave the subject while the sensation of this triumph lasts. Ignorant, superstitious people are continued such by such deceptive arts; and such people are your sole dependence. I will give a specimen of this kind of fraud, found in the Tract, which I am noticing. 1st. What is the thing to be proved? Answer, that there will be in the future state, a day of general judgment, at which every individual of mankind will be recognized in his real character, and all who have not obeyed the gospel be consigned to endless punishment. Now for the scripture proof: See Acts xvii. 30, 31, "And the times of this ignorance God winked at, but now commandeth all men every where to repent: because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained." Here the words *all men* are used, also the words

day, also the word *judge*; therefore the passage proves the whole of the proposition! But suppose the writer had been honest and candid, suppose he had first said, we will try, with all possible circumspection, to understand what this passage of scripture means. We will see if it does in fact support the common doctrine of a future general judgment; and then had he proceeded to examine the passage, he would have seen, at once, that in room of supporting such an idea, something entirely different is meant, and the old idea directly excluded. No candid person can help seeing, that the old Gentiles, who lived in the times of ignorance, at which, the Apostle says, God winked, are not included, as the subjects of the judgment mentioned in the text, and yet the very proposition which the text is designed by the writer to support, includes these old Gentiles, and consigns them all to endless misery, for not knowing and for not embracing the gospel!

Another passage which the writer of the tract cites, for proof of the same proposition, is Rom. ii. 12, 16.—“For as many as have sinned without law; shall also perish without law; and as many as have sinned in the law, shall be judged by the law; in the day when God shall judge the secrets of men, by Jesus Christ, according to my gospel.” Here the word *judged* is used, also in the day occurs; therefore the whole of the proposition is proved! But is there any thing said about a future state? No. Is it indicated that all mankind will be judged at one and the same time? No. Is there any intimation that nearly all mankind, or even any, will, at this judgment, be consigned to endless punishment? No. What is the reason the writer did not attempt to show, that the text, which he quoted necessarily proves the proposition to which he applied it? Because such an attempt would have endangered the fraud? Nothing is more evident, nothing more clear, by the Apostle’s argument, from which the foregoing passage is quoted, than that all mankind were in one condition of condemnation, by the law. See his conclusion stated in the 3d chapter, verses 9, 10. What then?—Are we better than they? No, in no wise; for we have before proved, both Jews and Gentiles, that they are all under sin; as it is written, “there is none righteous, no, not one.”

Another instance of very apparent deceit is where the writer undertakes to prove that future punishment will be endless. In proof of this proposition, he quotes 1 Cor. vi. 9, 10.—“Know ye not, that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revellers, nor extortioners, shall inherit the kingdom of God.” The next words are, “And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the

name of the Lord Jesus, and by the spirit of our God.” Thus these verses together, in room of proving that such vile characters are to be forever excluded from the favour of God, prove that they are the proper subjects of that purifying grace which can fit them for a holy and happy existence. The careful omission of the last verse above quoted shows too plainly the design of the writer to deceive! Many other instances of deceit might be shown from this little tract of eight pages; but the work is unpleasant.

Brethren, I know I am very much blamed by many for accusing you of deceit; but you have compelled me to believe that you practice it, and my conscience compels me to lay it to your charge. I now call on you to produce one passage that necessarily applies to a day of general judgment in the future world, where all who shall have died ignorant of the gospel will be consigned to endless punishment. And when you have found this one text, I beseech you to attend to it, and show that this must be its meaning, according to what it says, and according to the argument or subject relative to which it was originally penned. If you neglect to do this, you will add another proof of your determined hypocrisy, which is by no means wanting to convince the candid of the deplorable fact.

U. Magazine.

PROVIDENCE,

SATURDAY, SEPTEMBER 23, 1826.

“Earnestly contend for the faith.”

OWENISM.

It is perhaps not altogether unknown to the majority of our readers, that Mr. Robert Owen succeeded some time since, in establishing what he denominates, a social community, in New-Harmony, Indiana. The views of this visionary reformer, are clearly set forth in his Oration, delivered in the public hall at New-Harmony, on the 4th of July last, some remarks upon which may be found in our 5th No. Mr. Owen, in this Oration, in extravagance of sentiment, we hesitate not to declare, exceeds every thing of the kind which has ever fallen into our hands. The Alkoran of Mahomet, and the visions of all the visionaries that have ever appeared in the world, from the time of Noah to the present day, do not present so astonishing a display of arrogance, blasphemy and Atheism, as this same Oration. Even the mighty projects of Peter the hermit, in his crusades to christianize the world, are exceeded—absolutely surpassed, by the wild visions of this bewildered man. We do not mention Mr. Owen or his Oration so much for the bad effects which either may have upon the principles or morals of the community, (for we are sure no man, even of the most limited capacity, can rise from its perusal with any feeling short of disgust, for

the fulminator of such miserable trash,) but we will notice both him and his Oration, that we may clear ourselves and our brethren from the most unmannerly, scurrilous and defamatory attacks, which are made upon us as a connexion, in various prints, by coupling our name with that of Robert Owen, the New-Harmony reformer. What can possibly be found in the writings of Universalists, which conforms to the ideas of Robert Owen, or what ideas of Robert Owen can be found so much like Universalist sentiments, as to warrant the amalgamation of the two into one and the same sect, we must acknowledge we cannot discover. Nevertheless we are charged with being the same in sentiment, in principle and practice, as Mr. Owen and his followers. The charge partakes of the character of the generality of charges preferred against us by our opposers, whose motto it may be well to recollect is, “the end justify the means,” but it happens that in this instance as well as most others of the same nature, that the end is equally as disgraceful as the means which are used to produce it. An attempt to fasten the opprobrious epithets of heretics, Deists and Atheists, upon Universalists, must eventually recoil upon the heads of an unprincipled gang of lawless traducers. That some men who call themselves Universalists, have taken a part, and an active part in the schemes of Robert Owen, we are not disposed to deny, we blush while we confess it, and regret that any man should so far disgrace our name, as to make it the cloak for duplicity of any kind. But does this argue that we as a sect, as a community, as a connexion, are all of the “same stamp?” Does this prove that because one, two or three men profess Universalism, and at heart are Deists, that of course every Universalist is a Deist? Should we ask our opposers the same questions, with respect to themselves, would they be willing to stand the test? would they be willing so to be judged? or, would it be manly in us so to judge them?

But to the test, what does Robert Owen believe? Why simply that “man, up to this very hour, has been in all parts of the earth, a slave to a TRINITY, of the most monstrous evils that could be combined to inflict mental and physical evil upon the human race.” What is this trinity of evils? Why 1st, “PRIVATE OR INDIVIDUAL PROPERTY—2d. ABSURD AND IRRATIONAL SYSTEMS OF RELIGION—and 3d. MARRIAGE FOUNDED ON INDIVIDUAL PROPERTY, COMBINED WITH SOME ONE OF THESE IRRATIONAL SYSTEMS OF RELIGION.”

Here can be no mistake—we quote the very words of Mr. Owen himself, as published in the New-Harmony Gazette, a paper entirely devoted to his interests. We now ask our opposers to point out the particular in which the faith of Universalists coincides with that of Robert Owen! Blush ye hypocrites, well may ye blush for shame, if shame exists in ye! If there are any Universalists

who maintain any one of these sentiments, they are utterly unknown to us, and we must be allowed to say, that in our humble opinion, the charge is a mere tissue of falsehood throughout. That Universalists are opposed to the holding of property by individuals, is a charge too barefaced to merit the least notice, that they agree in the two last particulars with Mr. Owen, is equally false, being in direct contradiction to the plainest principles of their religion—which recognizes one God, the universal Father and preserver of all created intelligencies, and which enjoins all the social duties of life, in the most plain and impressive manner. Cease then ye hypocrites to brand Universalists with a belief in the most downright infidelity which ever disgraced the name of man.

FOR THE TELESCOPE AND MISCELLANY.

Reflections on Habakkuk iii. 4.

(CONCLUDED FROM PAGE 45.)

"And his brightness was as the light; he had horns coming out of his hand; and there was the hiding of his power."

The horns coming out of his hand are worthy of notice.

1. A horn is an emblem of strength: Therefore, any considerable number of them, attached to the same being, denotes an union of power. Seven were the number possessed by the Lamb, in the midst of the throne.

2. They are useful, or destructive, according to the temper and disposition of the being possessing them.

3. The devil is represented by the christian world, as having horns, with which he divides his deceived subjects, disturbs their repose, and renders the world a bedlam of confusion. The Apocalyptic beast had ten horns.

4. The horns of the Lamb of God, in the midst of the blazing throne, were like the horns of an Unicorn, and they were designed for union: For "with them he shall push the heathen together to the ends of the earth." Therefore,

5. Every horn of Immanuel's is an horn of salvation.

6. The apostles and ministering disciples, may be considered as so many horns of salvation in the hand, or proceeding out of the hand of Christ; and when their labors tend to unite and harmonize mankind, they afford evidence of their being sent of him. But the contrary indicates their subjection and affinity to the kingdom of darkness: Hence, they are to be tried by this rule. We may therefore,

Lastly, delineate the power hid in these horns.

1. Impartial Love.

2. Divine beauty.

3. Infinite wisdom.

4. Strict and ample justice.

5. The mercy and compassion of our heavenly Father.

6. The truth of God, that maketh free.

7. The unbounded treasure of heavenly grace, as revealed in the reconciliation of all moral intelligences.

This text admits of a different translation, in which it will read thus: "And his brightness was as the light; he had beams of light coming out of (or proceeding from) his side, and there was the hiding of his power."

The same, or similar reasoning will apply to this translation, as well as to the former.

The apostle and ministers of Jesus Christ may be considered as beams of light, or bright beams proceeding from him, as assistant luminaries to a benighted world: Hence our Saviour said unto them, "ye are the light of the world; a city set on an hill, cannot be hid." In them was hid the power of the Highest; and although they made but the diminutive appearance of "earthen vessels," yet on proper occasions they gave evident demonstrations of the glory of that divine power with which they were invested; in healing the sick, raising the dead, cleansing lepers, casting out devils, &c. Their proceeding from his side, denotes they were not in a state of slavish servitude; but that they were the friends and companions of Christ, and were instructed in all that concerned the interests of his kingdom; and were made partakers with him in its blessings. We are here again presented with a distinguishing criterion: The ministers of Jesus Christ reflect the light of life and salvation; while the messengers of his sable majesty, reflect the darkness of eternal death and endless pain.

CHRISTIAN INTELLIGENCER.

"A wounded spirit who can bear?"

The Editor of the above periodical appears not a little displeased with us, for the part we have taken in admitting the communication of *A Believer in Divine Revelation*, into our columns, and for denying him the publication of his communication in reply. In the last No. of his paper he launches out in a pretty severe philippic upon us, saying that he does not feel any debt of gratitude to us, for rejecting that communication, and declares to his patrons that from the two reasons we gave for not inserting it, he is induced to believe that the *Telescope* and *Miscellany* is not conducted by gentlemen. A pretty stile this for an Editor, a fine spirit to be displayed by a minister of the meek and lowly Jesus! And pray, if the Editors of the *Telescope* and *Miscellany* are not gentlemen, what are they? These good people of Maine, have a great idea of gentlemen lately. But gentlemen or no gentlemen, we hope the time is still far distant, when we shall be guilty of publishing such ungentlemanly language, as is used by that Editor. He no doubt recollects the words of the poet, "Act well thy part; there all the honour lies." He then attempts a pitiful quibble upon our first reason given, for

refusing to publish his communication; viz. because it contained "nothing which would be interesting to our readers;" and then says, "quite a compliment! But why would it not be interesting to their readers?" We answer. Because the article contained not an iota of argument, nor a word of reason in reply to our correspondent's communication, but was altogether a mere tissue of bombast, personal abuse and downright scurrility. He now has our plain reasons for so much. But he seems equally displeased with our second reason; which was, that we were confident that Br. Streeter, after a little time for reflection, would derive a pleasure from the knowledge that his communication had not been given to the public. This we said from the impression that the article bore upon the very face of it, the plain marks of being written under the influence of extreme passion, and that the author was in a measure unconscious of what he wrote: The public will plainly discover in this, the fact that it was withheld purely out of respect for the Editor. Yet he attempts to sneer even at this, calls it altogether a "gratuitous, unsolicited and unacceptable favour," and very boyishly relates an anecdote of a simple Quaker, who being offended with his dog, desisted from killing him out of principle, but running into the street began to cry, *mad dog! mad dog!* which soon ended in the destruction of poor Tray, while the Quaker escaped with unstained hands. The story is certainly a good one, and as far as it goes, is the best argument to the point we have yet discovered in all the scribbling of this sapient Editor. We disclaim all wishes to injure Br. Streeter, but if his own imprudence and folly involves him in difficulties, we see no reason why we should suffer for it, even if our escape should perchance cost poor Tray a few bruises. But once more and we have done.

He says, "But to act on the maxim, 'thrice arm'd is he who has his quarrel just,' we state distinctly that we suspect the Editors of the *Telescope* are merely nominal; and that the paper is conducted, mainly, by an inexperienced," only look kind reader, "inexperienced—beardless youth. On any other supposition, we could not excuse the very exceptionable and censurable course which has been pursued in relation to this unpleasant subject." Really Br. Streeter, could not excuse! only look at it kind reader. "could not excuse"—"beardless youth." If this is Br. Streeter's "good manners," we hope it may all be confined to the good people of Maine! Query. Has our Br. Editor ever been dubbed D. D. or L. L. D. if not we advise him immediately to apply to some manufactory, to procure the doctorate. We are truly surprised how our poor Br. manages to support such vast dignity. "Could not excuse!" and yet this same Editor blames us in his suppressed communication, for intermeddling with his concerns, and very modestly intimates that we had bet-

ter mind our own business. Decency! Decency, Br. Streeter, even among Editors. But to be serious, whether the Editors of the Telescope are merely nominal or not, we conceive to be no concern of our Br. Editor, and so long as our publication is conducted in a manner to please our patrons, we can see no reason why even they should complain; and if it is conducted mainly by "an inexperienced, beardless youth," we can see no evil arising from it, but much good, for it evidently frees him from the irritability of disposition with which our Br. seems to be so greatly afflicted. We dismiss him and his communication, therefore, for the present, seriously advising him to examine well that same beard, and if the disorder really lays there, to pluck it out by the very roots, we shall then again hail him as our kind, affectionate and charitable Br.

NOTICE.

The Editors of the Telescope and Miscellany, present their best respects to their Br. of the Christian Intelligencer, in return for the unfair manner in which he has viewed and represented the part they have taken, in relation to the communications of their mutual correspondents, *Theophilanthropist* and *A Believer in Divine Revelation*: they at the same time regret the trouble which that Editor has taken upon himself, in bestowing what they can consider in no other light, than an entirely undeserved philippic upon them, as the conductors of an Universalist periodical. In return for these truly undeserved favours, the Editors have only to say, that if Br. Streeter is still disposed to drive them to the alternative of publishing his communication, which they should regret to do extremely, (as a more intemperate production never disgraced the columns of our, if any religious paper, under the name of candid arguments,) it shall be published, and the public left to judge for themselves, how far this vain egotist is worthy of that confidence and respect which he so boldly arrogates.

☞ *Amicus Veritatis* concluded in our next.

POETRY.

"Sing ye praises with understanding."

MELANCHOLY.

The sun of the morning,
Unclouded and bright,
The landscape adorning
With lustre and light,
To glory and gladness
New bliss may impart:
But, oh! give to sadness
And softness of heart,
A moment to ponder, a season to grieve,
The light of the moon, or the shadows of eve.

Then soothing reflections
Arise on the mind;
And sweet recollections
Of friends who were kind;
Of love that was tender,
And yet could decay;
Of visions whose splendour
Time withered away:
In all that for brightness and beauty may seem
The painting of fancy—the work of a dream!
The soft cloud of whiteness,
The stars beaming through,
The pure moon of brightness,
The deep sky of blue,
The rush of the river
Through vales that are still,
The breezes that ever
Sigh lone o'er the hill,
Are sounds that can soften, and sights that impart
A bliss to the eye, and a balm to the heart.

THE FUNERAL AT SEA.

No breeze was on the mirror wave—
The spangled pennant idly hung,
As in the burial of the brave,
Wide o'er the sea our requiem rung;
No 'scutcheon glittered on his breast—
No coffin cased his senseless clay—
No kindred heard his last request,
His prayer for one, far, far away.
Slow roll'd the smoke of funeral gun
O'er ocean's tranquil blue—
An instant veil'd the blood red sun,
As near the wave it drew;
Then mingling with the fleecy clouds
On which the bright beam darted,
It seem'd to form a golden shroud
For the spirit of him departed.
I mark'd the circling ripples rise,
As in the sea the body fell;
They seem'd to shake the evening skies,
Reflected in the trembling swell:
Like them his being passed away—
He ruffled life's proud scene—
Then like them ceased, and few could say
That he or they had been.

"WHY WEEPEST THOU?"

Does gloomy fate, with sullen frown,
Consume thy soul with care?
Hast thou the draught of misery known
Whose dregs are dark despair?
Art thou oppress'd with sorrow's doom,
Thy heart with anguish torn—
Oh, soon that sad and cheerless gloom
Shall wake a brighter morn!
Then why should sorrow wring thy brow—
Say, mourner, say—'why weepst thou?'
Does tender love bedeck the bier,
Is dust—with dust inurn'd?
Has one—affection priz'd so dear
To Heaven, and God—return'd?
The beauteous flower, that charms the eye
And decks the smiling plain—
With winter's blast, does fade, and die,

But dies—to bloom again!
Then why should sorrow wring thy brow—
Say mourner say—'why weepst thou?'
Phil. Chr. Messenger.

ON THE EFFECTS OF RELIGION.

'Tis Religion that streaks our morning bright,
'Tis this that gilds the horrors of the night,
When health forsakes us and friends are few,
When friends are faithless and when foes pursue,
'Tis this that stills the pain, disarms the dart,
Repels affliction and destroys its smart—
When the heart sickens and the pulse is low,
When the storm thickens and death gives the blow;
'Tis this that props the soul's decaying load,
And bears it with glad triumph to its God.

OREA.

RELIGION.

Religion! in that heavenly word
What treasures, all divine, are stored;
Descending from the realms above,
Her object man, her errand love,
She comes to soften all our gloom,
Invite earth's wretched wanderers home;
Direct the path and lead the way
To fairer worlds and endless day.

WHAT IS CONSTANCY?

It is the still small voice
That bids the heart rejoice,
When hope and beauty bloom no more;
A far off twinkling light
Along the brow of night,
To kindly gild its ruins o'er.

Whose pensive beauty shines
O'er friendship's fading shrines,
Where joy's bright sun will never dawn;
That throws its trembling light
O'er all that once was bright,
To mark its lustre e'er 'twas gone.

A star in beauty's night
That glows serenely bright,
When kindred ones shall pass away;
A flower that blooms the while
In heaven's approving smile,
Though whirlwinds chide its long delay.

Though freedom's sun may set,
Or song its charm forget;
Yet still it blooms where thought is free,
And though the storms of life
May wage unending strife,
'Twill bloom through all eternity.

G. Advocate.

PENITENCE.

Fair is the drop that gems the rose,
When morning on its bosom glows;
Bright are those orbs that beam on high,
And deck with gold the azure sky;
Sweet is the balm distilled from flowers—
Just washed with summer's gentle showers;
But fairer, brighter, sweeter far
Than dew-drop gay, or sparkling star,
Or fragrance grateful to the sense,
Are tears of humble Penitence.

SUMMARY.**PANAMA.**

The project of assembling a Congress of Deputies from the different states of cidevant Spanish America, to deliberate on their common interests, is no longer regarded as a chimera. It is now, in effect, on the point of being installed. The United States, contrary to the opinion that was generally entertained, have determined to take part in its proceedings. The United Provinces of the River Plate, roused from their state of indecision, by this example, have just appointed a deputy. Brazil, in order to prevent a coalition of the Republics against her, has accepted the invitation made her by Bolivar, and appointed her Prime Minister to attend the assembly. And England, that nothing may pass unknown to her, is said to have resolved to take a part in it. This report, however, wants confirmation. But, be this as it may, the Congress of Panama cannot fail to excite the attention of the whole civilized world.

The primary topics to which the attention of the representatives in the Congress of Panama, will be directed, are these, as enumerated by the writers in the South American newspapers, and quoted in the North American Review.

1. To form a solemn compact, or league, by which the states, whose representatives are present, will be bound to unite in prosecuting the war against their common enemy, Old Spain, or any other powers, which shall assist Spain in her hostile designs, or any otherwise assume the attitude of an enemy.

2. To draw up and publish a manifesto, setting forth to the world the justice of their cause, and the relations they desire to hold with other Christian powers.

3. To form a convention of navigation and commerce, applicable both to the confederated states and their allies.

4. To consider the expediency of combining the forces of the republics, to free the islands of Puerto Rico and Cuba from the yoke of Spain, and in such case, what contingent each ought to contribute for the end.

5. To take measures for joining in a prosecution of the war at sea, and on the coasts of Spain.

6. To determine whether those measures shall also be extended to the Canary and Philippine Islands.

7. To take into consideration the means of making effectual the declaration of the President of the United States respecting any ulterior design of a foreign power to colonize any portion of this continent, and also the means of resisting all interference from abroad with the domestic concerns of the American governments.

8. To settle, by common consent, the principles of those rights of nations which are in their nature controvertible.

9. To determine on what footing shall be placed the political and commercial relations of those portions of our hemisphere which have obtained, or shall obtain their independence, but whose independence has not been recognised by any European or American power, as was for many years the case with Hayti.

ENGLAND.

Manchester.—We are happy to have it in our power to state that symptoms of improvement have at length manifested themselves in our market; and we sincerely hope, that we shall soon be enabled to congratulate our readers on the prospect of returning prosperity. We dare not, however, encourage ourselves in the belief that our difficulties are past, but we feel considerable assurance that we have seen the worst. The quantity of grey cloth moved this week, has been so considerable as to produce an actual scarcity in some descriptions; and the stocks of calicoes in the hands of the manufacturers are in general very small. There are, we understand, considerable orders for yarn; but at present the prices offered are lower than our spinners are disposed to take. Though in this district we have little corn land, in some, and those manufacturing ones, immense relief will be afforded to the suffering poor, by employment for the next three or four weeks; and even in our own neighborhood, many families will obtain a livelihood by their labors in the field. From many circumstances that have come to our knowledge, we believe the return of better times is not so distant as we had lately too much reason to fear.—*Liv. Courier.*

FRANCE.

Distress begins to be severely felt in Paris, and in the principal cities of France. A great number of building adventurers have become bankrupt; others have been arrested for debt; others have suspended their works, and the Police has already directed more than 20,000 workmen to leave Paris, and go to their departments. This has happened while no public calamity can have been known to derange private fortunes; but speculations of all kinds had exceeded the wants of the public, and the means of the undertakers.

Protestantism in Italy.—It is gratifying to hear, that, after so many fruitless attempts, the Protestant religion is making some progress in Italy. Churches have been built in Leghorn, Venice, Bergamo, &c. by the descendants of some Protestant German, and French refugees, who preserved their faith pure. The service of the church is in Italian, which has now superseded their native languages; and it must, we think, contribute greatly to the extension of the true religion, to have the gospel preached in the language of a country, where so many millions are profoundly ignorant of the Scrip-

tures. They have also schools, where their children are duly brought up.

The Congress at Panama was organized on the 22d June, and was addressed by Don Manuel Lorenzo de Vidaure, Plenipotentiary from the Republic of Peru, as to the subjects which should occupy the deliberations of the Congress.

The Orleans county Advocate, State of New-York, says that Mr. David Bottom, of Ridgeway, in that county, has engaged in the culture of the Silkworm to a considerable extent. He has already 300 trees, and has this season about 1200 worms at work, from which 120 knots or skeins of raw silk have been produced.

The Supreme Judicial Court of Rhode-Island, commenced its session in this town on Tuesday last; the business before the court will probably occupy their attention until the last of next week.

MARRIED.

In this town, 14th inst. by Rev. Mr. Tobey, Mr. George Morse, of Worcester, to Miss Sarah H. Dana, of this town.

On the 13th inst. by Rev. Mr. Brown, Mr. Wm. Garlin, to Mrs. Eliza Davis.

In Pawtuxet, on Monday morning last, by Rev. Mr. Seaman, Mr. Daniel L. Barker, to Miss Mary M. Briggs, of this town.

In Cumberland, 7th inst. by Rev. Mr. Cutler, Mr. Richard Carrique, Jun. to Miss Laura Whipple, all of that town.

DIED.

In this town, 14th inst. Mrs. Sarah Mumford Dexter, wife of Col. Edward Dexter, and daughter of the late John Mumford, Esq. in the 46th year of her age.

On Sunday morning last, Mrs. Phebe Winsor, widow of the late Rev. John Winsor, in the 90th year of her age.

On Saturday last, Cordelia Ann, daughter of Mr. Rufus Curtis, aged 3 years.

On Wednesday morning, Joseph Warren, son of Mr. Oliver Warren Field, aged 7 months.

NOTICE.

Subscribers are informed that in future no paper will be discontinued, until all arrearages are paid; and any subscribers who neglect to give notice of discontinuance, before the close of one volume, will be considered holden for the next.

No subscriptions received for less than six months.

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